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women who consecrate their lives to the effort to lift up and save their fellow men, and makes a false standard of excellence.

16. It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

17. A nation that maintains a great army and navy to be indispensable for protection disregards the Bible requirement of trust in and dependence on God, and eventually will reap a harvest of disappointment and humiliation.

18. The teaching of "patriotism" in public schools is illogical and harmful and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the Flag is a form of idolatry.

19. The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature and destiny. — JOHN C. HAVEMEYER, in the *New York Evening Post*.

Text of the Czar's Decree of March 12, 1903.

"On ascending the throne of our ancestors, by the providence of God, we made a solemn vow before the Almighty and our conscience to sacredly guard the centuries-old pillars of Russian power and to dedicate our life to the service of our beloved fatherland in indefatigable solicitude for our subjects. We chose, in order to assure the well-being of our people, the way indicated by the memorable deeds of our predecessors, especially our never-to-be-forgotten father. God pleased to interrupt the deeds of our father by his early death, and thus laid on us the sacred duty of completing the consolidation of order and truth begun by him in conformity with the exigencies of national life.

"The troubles agitating our country, which to our deep regret have partly been sown by designs hostile to the state and partly engendered by doctrines foreign to Russian life, hinder the general work of ameliorating the well-being of our people. These troubles confuse the public mind, remove the people from productive labor, and often ruin families dear to our heart, and young energies, among high and low, necessary to the internal development of the country.

"In demanding the fulfillment of this our will, while remaining strongly opposed to any violation of the normal course of national life, and having confidence that all will loyally discharge their local duties, we are irrevocably decided to satisfy the needs for which the state has become ripe, and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign persuasions freedom of creed and worship in accordance with other rites; and we are further resolved to continue the active

carrying out of measures for the improvement of the material position of the Orthodox rural clergy, while enabling them to take a larger share in intellectual and public life.

"In accordance with impending measures for the consolidation of the national economy, the efforts of the state credit institutions, and especially the nobles' and peasants' banks, should be directed to strengthening and developing the welfare and fundamental pillars of Russian village life and that of the local nobility and peasantry. These principles marked out by us for the revision of the laws of the rural population are, when formulated, to be referred to the provincial government councils, so that with the assistance of persons enjoying the public's confidence they may be further developed and adapted to the special conditions of individual localities. In this work the fundamental principle of the inviolability of the communal property is to be maintained, while at the same time means are to be found to render it easier for the individual to sever connections with the community to which he belongs if he so desires.

"Without delay measures must be taken to release the peasants from the present burdensome liability of forced labor.

"Thorough reform is to be effected in the provincial governments and district administrations by the local representatives, while attention will be devoted to securing closer coöperation between the communal authorities and parochial trustees of the Orthodox churches wherever possible.

"Calling upon all our subjects to coöperate in strengthening the moral foundations of family, school and public life, under which alone the well-being of the people and the confidence of every one in the stability of his rights can develop, we command our ministers and chief officials concerned in this matter to submit to us their views regarding the execution of our intentions."

Thy Law is Love.

(The following stanzas constitute the last section of a poem entitled, "Immanuel; a Messianic Ode," in a small collection of verse by Lucien V. Rule, recently issued by the Caxton Publishing Company of Louisville, Ky., under the somewhat trying title of, "When John Bull Comes a Courtin'.")

Thy guiding hand rules every land, O God, both great and small;

Thy law is Love, below, above; thereby we stand or fall.

The same decrees that spread the seas and fixed the steadfast hills,

Still move with might and tender light of truth to heal earth's ills.

The shot and shell of hatred's hell, like lightnings in the air,
Must clear the way for that glad day of Love now dawning fair.

Wild bugles ring, and on the wing are dire destruction's darts;
But still the Star of Peace afar inspires our hoping hearts.

The Bloody Beast hath made a feast with Error's bats and owls,
And all his hordes now draw their swords with fiercely fiendish howls.

Against the One who sits upon Truth's shining steed they go;
The battlefield, as John revealed, brings Armageddon's woe.